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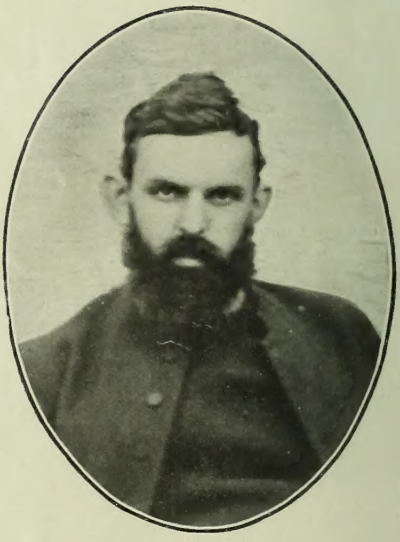

REV. A. G. P. DODGE, JR., S. T. B.
1884 TO 1898

CHRIST CHURCH

FREDERICA, GEORGIA

St. James' Parish

St. Simon's Island, Georgia

A COMMEMORATION

One Hundred and Seventy-fourth Anniversary

June 29, 1910

Flowers Collection

Program

PROCESSIONAL

HYMN 521

"From the Night of Doubt and Sorrow"

(Music by the Rector)

CELEBRANT

THE BISHOP OF GEORGIA

ASSISTED BY

Reverend Messrs F. A. Brown, G. S. Whitney, and R. E. Boykin

HYMN 249

"O Sion Haste, Thy Mission High Fulfilling"

SERMON

BY

THE BISHOP OF ATLANTA

OFFERTORY

RECESSIONAL

HYMN 490

"Glorious Things of Thee are Spoken"

Recess

LUNCHEON

Open-Air Meeting Under the Oaks

BISHOP REESE, PRESIDING

HISTORY OF THE PARISH

BY THE RECTOR

SHORT ADDRESSES

HYMN 672

"Blest Be the Tie that Binds"

Choir of St. Mark's Church, Brunswick, Ga.

MAJ. R. E. DART, ORGANIST

Respectfully Dedicated to

Mrs. Rebecca W. Dodge

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MR. C. F. STEVENS
MR. CALVERT STEUART
MR. LEO ARNOLD
MR. REGINALD TAYLOR

Church Yard

MR. C. W. TAYLOR

MR. JOHN POSTELL
MR. ELLIOTT STEVENS
MR. JAMES SHADMAN
MR. ARTHUR TAYLOR

Reception

MRS. J. A. MACINTIRE
MISS JULIA GOULD
MISS ANGELA STEUART
MISS EDNA TAYLOR
MISS DOROTHY STEVENS
MRS. WM. POSTELL
MRS. J. L. STEVENS
MRS. A. D. DODGE
MRS. DONALD McCASKILL
MRS. LEO ARNOLD
MR. W. C. TAYLOR
MR. J. D. GOULD
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Entertainment

MR. JOHN L. STEVENS
MRS. I. C. REDIO
MRS. C. POSTELL
MISS V. REINHARDT
MISS JESSIE STEUART
MISS MAUDE TAYLOR
MR. DON McCASKILL
MISS DEBORAH STEUART
MRS. J. D. GOULD
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Corresponding Secretary

MRS. W. H. SHADMAN
St. Simon's Mills, Ga.

Organization

Parish

Rector

REV. D. WATSON WINN

Senior Warden

MR. WM. C. TAYLOR

Junior Warden

MR. JAMES D. GOULD

Vestry

MR. C. G. STEVENS
MR. J. L. STEVENS
MR. W. H. SHADMAN
MR. C. W. TAYLOR
MR. C. F. STEVENS

Secretary

MR. JAMES D. GOULD

Treasurer

MR. W. H. SHADMAN

Lay-Reader

MR. HORACE A. GOULD

Delegates to Diocesan Convention

MR. H. A. GOULD
MR. C. F. STEVENS
MR. R. GOULD

Organists

MRS. D. WATSON WINN
MISS MADA McDONALD

Sunday-School

Superintendent

MR. CHARLES W. TAYLOR

Teachers

MRS. A. D. DODGE
MISS EDNA G. TAYLOR
MISS MADA McDONALD
MISS MAUDE E. TAYLOR

Treasurer

MRS A. D. DODGE

Woman's Auxiliary

(Missionary Bee-Hive Society)

President
MRS. JAMES D. GOULD

Vice-President
MRS. W. H. SHADMAN

Secretary
MRS. D. WATSON WINN

Treasurer
MRS. C. G. STEVENS

Church-Yard Association

President
MRS W. C. TAYLOR

Vice-President
MRS. ANGELA STEUART

Secretary
MRS. JOHN POSTELL

Treasurer
MRS. JOHN L. STEVENS

Junior Auxiliary

President
MISS JULIA GOULD

Secretary
PAYSON MIDDLETON

Treasurer
VIRGINIA CURRIE

Colored Work

Rector's Assistant

REV. G. R. JACKSON

Mission Vestry

MR. P. C. JOSEPH
MR. ANSELM MERCHANT
MR. RICHARD FLOYD
MR. JOHN LEE

Secretary and Treasurer

MR. PETER C. JOSEPH

Organist

MRS. WILLIAM LIFE

Sunday-School

Superintendent

REV. G. R. JACKSON

Teachers

MRS. WM. LIFE
MISS LULA LIFE

Aid Society

Secretary	President	Treasurer
MRS. J. ARMSTRONG	MRS. WM. LIFE	MRS. LAVINIA SELLERS

St. James' Parish

St. Simons Island, Ga.

†

Christ Church

Frederica

Services began February 15, 1736

Chapel built in 1738

Parish Bounds Established March 15, 1758

Parish Incorporated by Act of Legislature, December 22, 1808

Church built in 1820; Consecrated January 15, 1843

Parish Reorganized February 26, 1879

Church Rebuilt in 1884; Consecrated January 6, 1886

St. James' Church

Hamilton

Donated in 1886; Consecrated January 18, 1887

Colored

St. Ignatius'

Jewtown

Consecrated January 26, 1893

St. Perpetua

Cross Roads

Built in 1885

Foreword

These notes are put together in the effort to preserve, in some more permanent form, the records of this, the second oldest parish in the Diocese or State.

As to the earlier part, little attempt has been made to enlarge on the material already in hand; that being deemed sufficient, in the main, to give a connected, if brief, view of the work done in this place. Some new material has, however, been secured, and woven into the narrative in places where its existence indicated the need of a fuller statement.

The records referred to were found in the archives of the Diocese, and in the register of the parish, Vol. II.

The modesty of the late rector left the period covered by his incumbency (1879 to 1898) so meager in detail that it has been necessary to fill in very largely in order to get any idea of the things accomplished during that eventful epoch. This has been a grateful duty to the writer, specially that he was, from 1884 to 1898, closely associated with the late rector in his parochial and missionary work, more so during much of that time than any other Priest.

This narrative contains little, for the most part, to interest the general public; but the Island was the seat of much of the culture and refinement, as well as of large agricultural activities, of the post-Revolution period, and the interest of these earlier inhabitants centered in the little church nestling here among the trees; and as the descendants of these people still figure in the Church work of the Diocese it was felt that this anniversary would do some good in recounting the things done of old, and in giving an opportunity for reunion between those whose homes were once here, and us who remain.

But there was a better motive back of these, which was deemed a sufficient apology for it all; and that was to seek to recall to the new workers in this old Diocese of Georgia the benefits of which they have been, and will continue to be, the recipients, through the consecration and generosity of the late rector of this parish, the Reverend Anson Green Phelps Dodge, Jr., S. T. B.

THE RECTOR

History

of

Christ Church, Frederica, Ga.

The history of the Church on St. Simon's Island is, in its earliest period, closely interwoven with that of the colony itself; for from the very beginning of the settlement of Georgia the services of the Church were maintained among the colonists by public authority as one of the chief agencies for the common welfare. As to the utility of these services at that time, Oglethorpe says: "The change in the people since the arrival of the mission is very visible, with respect to the increased industry, love, and charity."

It should be kept in mind that this Church was, at the first, a part of the missionary work of Christ Church, Savannah, and was served, when there was no clergyman-in-charge, by rectors from that parish. Parish bounds were, indeed, established as early as 1758, but it was a full fifty years later before the parish was really incorporated. Hence it is, and contrary to the general opinion, that the first five ministers of this Church were missionaries, appointed by either the Bishop of London, the Society for the Propagation of the Gospel in Foreign Parts, or the Colonial Trustee in whom the appointment vested. There were five such missionaries, afterwards nine rectors, making a total of fourteen officially placed clergymen to date.

The narrative therefore easily resolves itself into three periods: The Mission; The Parish Organized; The Parish Reorganized.

* * *

First Period

The Mission

I

Rev. Charles Wesley, 1736

The first foundation of the town of Frederica, the very name of which is now little more than a memory, was laid by General Oglethorpe on the fifteenth day of February,

1736, and our Church life dates from the same day, when all of the colonists joined in Evening Prayer.

The first clergyman was the Rev. Charles Wesley, a devoted Priest of the Church of England, who came with Oglethorpe as his private chaplain and secretary, but who, as chaplain, took full charge of the mission work of the place and garrison. He at once began the daily services, and a noonday prayer-meeting, which all alike, whether military or civilian, were compelled to attend, being summoned thereto by the drums of the soldiers.

Almost the first building within the walls was one intended in part as a chapel—its site is now covered by the waters of the Frederica River. This building was of "tappy," or tabby as it is now called, a combination of lime, sand, and oyster shells, mixed with water, and laid while thus plastic, in courses about a foot deep, between boards, the boards being removed as soon as the tabby was hard enough to begin another course.

This combination storehouse and chapel was 12 x 20 feet; the cellar and lower floor being used as storerooms, and the upper for a chapel. As long as the soldiers were stationed at Frederica, the chaplain of the regiment or other minister officiated in this building, and the services of the Church were kept up with regularity.

For a time all things seemed to move smoothly for the young Priest, Mr. Wesley, but his vigorous shepherding led at length to a rebellion on the part of the flock. False charges were brought against the chaplain, and the General, who at first believed them, made his life a burden. The proof of Mr. Wesley's entire innocence led, at length, to a reconciliation between the General and himself; but we cannot wonder that, lying desperately ill on the bare ground, and almost uncared for, the glamor of colonial life for him faded away. He concluded that his work was over, and in July of the same year he sailed for England, never to return.

* * *

Rev. John Wesley

During the following sixteen months, the Island was given services occasionally by the still more devoted John Wesley, rector of Christ Church, Savannah, from which place he made his way on foot, trusting for the crossing of the larger rivers to the passing canoes of the friendly Indians. The fact of these visits to Frederica has been

questioned, but the writer has seen Wesley's own diary, in which he tells how he fell into the water from a small boat while embarking from Frederica; and the leaves of the diary showed the marks of the water.

* * *

II

Rev. Geo. Whitfield

1737 to 1738

Upon his departure, the Rev. George Whitfield, having been appointed by the Bishop of London to officiate as Deacon at Savannah and Frederica, sailed for Georgia, passing Wesley's vessel in the Downs.

Whitfield served the Churches to which he had been appointed very carelessly, his mind being intent on other objects.

* * *

III

Rev. William Norris

1740 to 1741

In 1739, the Rev. William Norris was appointed by the Society for the Propagation of the Gospel in Foreign Parts as missionary in Georgia, and during 1740 and 1741 was posted at Frederica. His character, we read, was very doubtful, his work seeming to have been productive of more harm than good.

* * *

IV

Rev. Samuel Bosomworth

1743 to 1745

In 1743, the Rev. William Barton, as Trustee for the Colony, placed the Rev. Mr. Bosomworth in charge at Frederica. This man had come out with Oglethorpe, as an adventurer and trader with the Indians, a woman of which race he later on married. She was a halfbreed, and had been Oglethorpe's interpreter with the Indians. He took Orders in the Church, but was a sad disgrace to them; for

he and his wife were constantly stirring up strife between the colonists and the Indians, and for the basest personal ends.

While at Frederica on one occasion, Bosomworth and his wife induced certain Indians there, who claimed to be chiefs, or representative warriors from the nearby towns and tribes, to proclaim one of their number emperor. This proclamation having been duly signed and witnessed, they persuaded the so-called emperor to deed to them the islands of St. Catharine, Ossabaw, and Sapelo. Later, Bosomworth got the Indians to proclaim his wife queen of all of the nearby tribes, and then, in order to make good their claim to the said islands, marched on Savannah, where there would have been much bloodshed, and very possibly the destruction of the colony, but for the wisdom and firmness of those in authority there. As it was, this pair cost the colony more than £10,000 before they were satisfied. The islands of Sapelo and Ossabaw being sold by the crown to cover expenses, and St. Catharine being given to the Bosomworths. In 1745, he was suspended from the ministry, much to the relief of a long-suffering community.

* * *

V

Rev. Bartholomew Zoaberbuhler

1746 to 1766

The following year, the Rev. Mr. Zoaberbuhler received charge, for a time, of the whole province. Landing at Frederica, he labored faithfully, not only here, but at Savannah and Augusta. He was the exact opposite of his predecessor, a man full of zeal and of earnest faith, with mature judgment and great discretion, counting his own life as nothing in the service of his Master.

For twenty years he traveled the whole length of the colony, serving the Church to the glory of God and the satisfaction of his people.

It was during this rectorship that the parish bounds were established, as follows: "The town and district of Frederica, with the islands of Great and Little St. Simon's, and the adjacent islands, shall be and forever continue a parish, by the name of St. James'." (Mar. & Craw. Dig., Vol. I, p. 149).

Mr. Zoaberbuhler died in 1766, lamented by men of every name and race.

THE SECOND CHURCH
AT FREDERICA

Second Period

The Parish Organized, 1808

In 1790, the various small landholders left the Island for new homes on the mainland, and were succeeded, after some years, by about a dozen well-to-do indigo planters. It was not long, however, before these planters abandoned the cultivation of indigo for the newly introduced cotton plant, which promised better returns for their labor; and in a short while there were twelve large plantations on the Island, the owners being mostly Church people.

After their plans for the cultivation of cotton had been perfected, and feeling the need of having religious services established among them, these planters, with the other people of the Island in sympathy with them, created themselves a parish by the election of wardens and vestrymen; and in commemoration of the aid received from the mother Church, in Savannah, called themselves the "Wardens and Vestry of Christ Church, Frederica."

Under this title, they petitioned the Legislature for a grant of land on which to build a church, and which was, by its rental, to assist in the Church's support. In response to this appeal, the Legislature, on December 22, 1808, duly incorporated the parish, and granted to the Wardens and Vestry of Christ Church, Frederica, and their successors in office, all that land around the town of Frederica, called the "Garden Lots," comprising 100 acres, with three lots within the town. This land was rented to planters, and the proceeds paid aside for the erection of a new church; services meanwhile being held in a tabby building back of what is now (1910) the Anson Dodge Home for Orphan Boys, and later in a building near the Cross Roads, one mile east of the church. In this Act, William Page and Robert Grant were named as wardens, and Joseph Turner, John Couper, James Hamilton, Ramon Demere, Jr., and George Abbott as vestrymen.

VI

(1)

Rev. Dr. Best

1800 (?) to 1810

The wardens and vestry called to the Church the Rev. Dr. Best, from the old country; and he was the first to occupy the position of rector, though he was the sixth minister at Frederica. Dr. Best remained till 1810, when he resigned, seeing no prospects of the church being built; for the wardens and vestry were depending for that purpose on the proceeds of the "glebe lands" acquired from the State. "It was not till 1820," to quote Dr. J. Holmes, "that the building was erected; in fact, not until a sufficient sum had been realized from the lease of the land."

* * *

VII

(2)

Rev. Edmund Matthews, D. D.

1810 to 1827

In 1810, the Rev. Edmund Matthews, D. D., was called to the parish, and served faithfully for fifteen years. Until the church was built in 1820, he officiated, as his predecessors had done, in improvised places of worship. He made the address at the laying of the cornerstone of the new church, and preached the first sermon from its pulpit. He was an excellent reader, and till relieved by an organ, led in the singing.

Dr. Matthews was one of the three clergymen composing the primary convention of the Diocese, in 1823, the others being the rectors of Christ Church, Savannah, the first established, and St. Paul's, Augusta, the third, this Church being the second.

It was in 1820 that, the funds from the "glebe lands" having accumulated sufficiently, the church was built, and in it the congregation worshiped till the breaking out of the Civil War, when the men available for service enlisted.

Dr. Matthews lies buried under a marble slab, supported on five pillars, near the southeast corner of the present church (1910), and the slab is said to point directly towards the place of the old altar.

That altar is still in practical use, the "mensa" of the old "communion table" being let into that of the new altar, while its legs support the "credence table," or shelf on which the elements are laid before being "placed" on the altar.

* * *

During the year 1826, the parish received some ministrations from the Rev. T. C. Elliott, of South Carolina.

* * *

VIII

(3)

Rev. T. S. W. Motte

1828 to 1830

In 1828, the Rev. Mr. Motte, of Maine, took charge of the parish, finding only two or three communicants; but he admitted a dozen more during the next two years, at the end of which time he resigned.

During his rectorship, the "glebe lands" were re-surveyed, and found to be of quite large extent, being rented for $250.00 a year.

* * *

IX

(4)

Rev. T. B. Bartow

1830 to 1840

In 1830, Bishop Bowen, of South Carolina, ordained Mr. Bartow to the diaconate, and placed him at Frederica as rector.

In 1831, the convention of the Diocese met for the first time in this church; the delegates from the Island being W. W. Hazard, Esq., Thos. B. King, Esq., and Dr. Thos. F. Hazard.

In 1832, new books were presented to the parish, and in one of these, in Mr. Bartow's own hand, we have a list of the communicants then resident on the Island: 11 Church people, and 3 Presbyterians (Reg., Vol. II, p. 276).

In 1836, there was held in this parish a Centennial of its Church life. At this meeting, there were interesting ceremonies, and an address by Mr. Thomas Spalding.

In 1837, the convention of the Diocese met for the second time in this church; the delegates at this time being

RT. REV. STEVEN ELLIOTT
FIRST BISHOP OF GEORGIA

Messrs. W. W. Hazard, James Gould, and John Fraser. There were at this time as many as 13 communicants in the parish, from 14 white families, aggregating 100 persons; while the colored population amounted to about 2,000.

In 1840, an addition was made to the church, to accommodate the large number of colored people who wished to worship there; and there was presented to the Church also a new organ, and set of Communion plate.

This plate was unfortunately lost to the Church, by theft from the residence of Mr. William A. Couper, while he was a refugee on the mainland, during the Civil war.

The service in use today, or most of it, is that formerly belonging to St. David's, just opposite this place, on the main, in Glynn County; for these two parishes were united under one pastor at the time of the Civil War.

It has been newly replated, as a gift from Bishop Reese, and is again restored to the service of the Church.

It was about this time that the "Missionary Bee-Hive Society," of which we have record later on, was organized in emulation of a prior community in the church steeple, which did good service for the parish, as its namesake did afterwards. The account of this community is as follows:

The church was in need of repairs, and the few Church people were unable to furnish the necessary funds. A gentleman passing the church one morning saw the steeple surrounded with bees, and being anxious to explain this newly-found hive, as nearly all of the bees from the surrounding places had forsaken their habitations, he made an examination, and found the steeple filled with honey; and later enough of it was sold to make the necessary repairs, and to add a vestry-room. Some ten years ago, a schoolmate of the rector sent him this story in verse, written by his father, while a tutor on the Island, and afterwards the first missionary of our Church to go to Africa—the Rev. Dr. Savage.

On March 13, 1841, Bishop Elliott made his first visitation to this parish, continuing the services through the five days following. The Bishop says, "I found the church edifice in very excellent repair, and the grounds about in that order which indicates an interest in its welfare."

In September, 1851, Mr. Bartow resigned, to become a chaplain in the United States Navy.

X

(5)

Rev. Edward T. Walker

1842 to 1844

The next year, the Rev. Mr. Walker was elected rector.

"Within the year, the glebe lands attached to the church have been sold, the proceeds invested, and the interest applied to the minister of the Church." Thus a quotation from the Journal of 1842, and evidently refers to a partial sale of the lands in question, as there was a sale of "glebe lands" in 1848.

On January 15, 1843, the second Sunday after the Epiphany, Bishop Elliott consecrated the church, assisted by the Rev. Dr. Vaughn, of Pennsylvania, Rev. F. J. Goodwin, of Long Island, the rectors of Christ Church, Savannah, and of this church.

During this visitation, the Bishop baptized 35 persons, most of them colored, 5 by immersion in the river at Frederica, and confirmed 28, mostly colored; bringing the number of communicants up to 41. This upbuilding was due to the earnest work of the Rev. Mr. Walker, "who," we read, "baptized great numbers of the colored people," and who, Dr. Holmes says, "succeeded in re-assembling the Church people of the Island; but from feeble health was obliged to retire, having been in charge only two years."

The Journal of the Diocese for the same years shows a still more reliable evidence of the spiritual vitality of the parish; the handful of Church people raising for home and foreign missions the sum of $60.00, the colored people even adding to that amount, while the above mentioned Missionary Bee-Hive Society raised $140.00 on its own account, and had the church repainted.

The Bishop says of the parish at this time: "I found the church much improved, the external appearance spoke well for the people, and the increased interest in spiritual things for the rector."

The Bishop was, however, far from being satisfied with his own work among the Colored people; and Dr. Holmes quaintly remarks about it: "The Colored people of the Island were all Baptists, and our beloved Bishop always collected them together on the Sunday afternoons of his visitations, and preached to them, and taught them understandingly and kindly, and they venerated him for his

goodness towards them; but he utterly failed to convince them that his Baptism, even by immersion, was valid. On one occasion, the rector presented him with a class of 40 for Confirmation, and they were delighted with the laying on of his gentle hands, and his fatherly benediction—but he found they were 'joined to their idols,' and he let them alone."

* * *

XI

(6)

Rev. Edmund P. Brown

1844 to 1868

In 1844, the Rev. Mr. Brown took charge of the parish, in conjunction with St. David's, in Glynn County; and the year following, he was advanced to the priesthood, by Bishop Elliott, in Christ Church, Savannah.

Mr. Brown continued to labor faithfully till the beginning of the Civil War, when all Church life on the Island seems to have been suspended; but after the war Mr. Brown tried to re-establish the active work of the parish, though in the end he had to give it up, leaving the Island for good about 1868.

He reported 54 communicants, two-thirds of them Colored. Mr. Dodge records that during this rectorship the "glebe lands" were sold. This was evidently a second sale, as there had been a sale of these, or a part of these, lands in 1842, as stated in the Journal of that year. This is corroborated by Dr. J. Holmes, who places the sale in 1848. He says "It may be well to mention that the land upon which the old church (1820) stands, with the cemetery, was reserved, also three acres in the town of Frederica, when the remainder of the glebe lands were sold . . . in 1848, long after the first lease had expired, and the church had been vacant for many years; and the proceeds, $1,000.00, invested in one of the Savannah Banks, and lay buried in the common ruin of the war."

There was also reserved a strip of land, twenty yards wide, for a distance of 500 yards along the road from Frederica beyond the Savannah, for the purpose of supplying wood for the rector.

The following is Mr. Dodge's statement of the condition of things after the close of the war:

"The war made many changes in the population of the Island. Within two years after the close of the war, but four or five white families, formerly resident here, returned. The places of those thus leaving have been filled but slowly. . . . . The Church building was occupied by the Federal troops during the war, and to a great extent destroyed. The altar was used, apparently, for a meat block, and was broken in pieces, the pews burned, and the windows broken out. This last act of wanton destruction was the seat of decay of the whole structure.

"The endowment of the parish was lost by the failure of the Savannah Bank, and the people were too poor to rebuild their own church, or to support their own Priest; so that the work seemed ruined. Mr. Brown did, indeed, endeavor to renew it after the war, holding at the same time the parishes of Brunswick and St. David's; but in 1868 he abandoned the struggle, and left all three points vacant.

"As before, in 1766, so now, a century later, the Island depended for occasional services upon the kindness of others, and many of the clergy gave their help willingly. Among others, should be named Rev. Messrs. Coley, Pinkerton, Boone, and Lucas, of Brunswick, and Rev. Samuel Benedict, D. D., of Savannah. But great as was the blessing of the services to those fixed in the Faith, we cannot wonder that many of the colored people were led astray therefrom, and fell away to the Baptist body; to which most of their fellow-Negroes belonged. So general was this defection, that but one of the communicants of that race remained. In 1879, there were on the Island some twenty white communicants, and the then Bishop of Georgia, Rt. Rev. J. W. Beckwith, D. D., appointed Messrs. Horace A. Gould and A. G. P. Dodge, Jr., lay readers. Services were kept up by them, and the legal life of the parish maintained by the election of new wardens and vestry on the call of the surviving members of the vestry of 1866."

This statement of Mr. Dodge, in the paragraph above, is a modest one, and gives to him who merely reads the account no idea of the fact that to him alone was due the resurrection of this wellnigh dead and buried parish—but of this, later.

It is with pleasure that the writer can add a few lines to show that the spirit of devotion was still alive in a few earnest Churchmen. Immediately after the close of the war, and on his return to the Island, Church services were resumed by the last member of the old vestry still resident here, Mr. Horace Bunch Gould. He read Evening Prayer

every Sunday in his own home, various other persons nearby also attending. This he kept up till 1875, when he surrendered this privilege to his son, Horace Abbott Gould, who continued to act as voluntary lay reader till he was duly licensed to serve officially some four years later. Mr. H. A. Gould changed the place of holding the service to the old church, and, in default of a better vehicle, making the trip in an ox-cart with the family, and having the service in the afternoon with such as would attend.

This service Mr. Gould continued till about 1889, when he removed from the Island; but he is again, and has been for years past, the lay reader of the parish, assisting the rector, when necessary, on his occasional visits to the Island.

The surviving members of the vestry of 1866, referred to above, were Messrs. William A. Couper and Horace B. Gould, the latter only being in residence, and it was on the call of these two that the continuity of parochial life was assured by the election of a new corporate body for the parish, in 1879.

FLEMING & BRYANT
BRUNSWICK, GA.
CHRIST CHURCH, FREDERICA, GA.
WHERE THE WESLEYS PREACHED.

Third Period

Parish Reorganized, 1879

It was to A. G. P. Dodge, Jr., before he took Holy Orders, that the parish owes so much, apart entirely from the earnest spiritual work in which he was engaged here from 1884, when he, as a Deacon, took charge, to 1898, when he, as Rector, laid down his life in her service. He came in 1879 on a visit to the Island; he remained to give fortune and life to the re-establishment of the Church here. He found it a dying remnant of a parish; he made it, from the missionary standpoint, the most important in the Diocese, for it became, by the gift of the greater part of the fortune of himself, and of his late wife, the center of the new missionary effort then initiated, which from two diocesan mission stations, begun in 1883 (the writer being the first Priest-in-charge), can now show 52 stations, 39 of these being the direct outcome of the money referred to above, sometimes called the "Dodge" fund, but technically known as the "Georgia Missions" fund.

Mr. Dodge was a man of remarkable personality, opposite attributes, and many attainments. He seemed to absorb knowledge without apparent study. A man of an unusually wide range of reading, he could give as soon as called for, accurate information on a variety of subjects, with which one would little expect to find a man of his years conversant.

At the time he consecrated himself to the Church, he had seen the world from the standpoint of a wealthy man's son, and knew well the renunciation he made when he gave his life to the Church in Georgia. That life beautifully illustrated the spirit of devotion that possessed him. Bishop Beckwith once said of Mr. Dodge, while yet a very young Priest, that in him was the making of a grand man, and this expectation was being realized year by year, when death overtook him, for to glorify God in the service of his fellowman became the passion of Mr. Dodge's life. The writer has seen, somewhere, a verse that aptly states his conception of Mr. Dodge's ideals and work. Without being sure of the meter, the words are as follows:

"Three roots bear up Dominion,
Knowledge, Will; these two are strong.
But stronger still the third, Obedience:
'Tis the great tap-root, that knit round the rock of Duty
Is not stirred, though storm and tempest
Spend their utmost skill."

It was this sense of his duty, as God's man, which led his will to that complete obedience which was exemplified in the consecration of fortune, talents, and life to the service of God, all used to lead men, through the Church's instrumentalities, to a closer union with God, that He thereby might have the Dominion.

* * *

XII

(7)

Rev. Henry E. Lucas

1882 to 1884.

In 1882, Rev. H. E. Lucas, rector of St. Mark's, Brunswick, became Priest-in-charge, till the rector-designate, Mr. Dodge, could complete his Theological studies, and receive Ordination. Mr. Lucas served the flock with such regularity and such constant love that he is regarded by many of the older communicants as their spiritual father, says Mr. Dodge.

Under him, Mr. J. C. Chapman became the lay reader, and the services were for a time held under the old oaks, beside the ruined sanctuary, the supposed preaching place of John Wesley.

"In January, the new church was commenced upon the site of the older one, Mr. Chapman being its architect. It was erected, and endowed, in part by the late Ellen Ada P. Dodge, and in part by her husband, the present rector (1885), as her memorial."

It is in these few words that Mr. Dodge tells of the gift of this beautiful building, and of the generous endowment for the preservation of the parish.

XIII

(8)

Rev. A. G. P. Dodge, Jr., S. T. B.

1884 to 1898

On June 11, 1884, Mr. Dodge became rector, having been duly elected as such, and ordained Deacon to that end by Bishop Beckwith, in May of the same year.

December 6, 1885, at an election held pursuant to a call of the vestry of 1879, and of the sole survivor of that of 1866, and in accordance with the Act of 1808, Mallory P. King and Horace A. Gould were elected wardens, and W. C. Taylor, W. H. Gowan, W. A. Fuller, J. D. Gould, and H. Bagot vestrymen for the ensuing year.

On January 11, 1885, the rector was made Priest in St. Mark's Church, Brunswick, by Bishop Beckwith, and on the Feast of the Epiphany of the next year the church was consecrated. The following account is from the Church Press of that time:

"A specially interesting service was held on St. Simon's Island, Ga., on the Feast of the Epiphany. The Bishop of the Diocese, Rt. Rev. J. W. Beckwith, D. D., Revs. Thomas Boone, H. E. Lucas, Byron Holly, W. A. W. Maybin, H. B. Stuart-Martin, D. Watson Winn, and the rector of the parish, Rev. A. G. P. Dodge, Jr., met in the vestry-room of Christ Church, Frederica, whence, after robing, they marched in procession to the main entrance, where they were received by the wardens and vestry. Entering the church in due order, the service of consecration was begun by the antiphonal rendering of the appointed Psalm. At the proper place, Morning Prayer was read by Revs. H. E. Lucas and Byron Holly, Rev. Mr. Maybin reading the lessons. The Bishop was assisted in the Communion Office by the Rev. D. W. Winn, who read the Epistle, the rector reading the Gospel. Rev. Thomas Boone, Dean of the Convocation of Savannah, preached the sermon. The post-Communion was read by the Rev. H. B. Stuart-Martin, the Bishop pronouncing the benediction. The church edifice consecrated on this occasion is a perfect little gem; situated in a grove of venerable and majestic live oaks, and surrounded by God's acre, in which rest the remains of ancestors of many of those present at the service. Under the wide-spreading branches of one of these monarchs of the woods, in the old Colonial Days, the famous brothers, John and Charles Wesley, stood and preached to the new settlers.

RT. REV. JOHN W. BECKWITH, D. D.
SECOND BISHOP OF GEORGIA

Bitterly cold as the day was (before the memorable freeze of that year), the church was crowded with worshipers, among whom were several who were present at the consecration, forty-three years before, of the former edifice, which was removed that the present building might be erected upon the former site, and upon the old cornerstone.

From Brunswick and Darien, in chartered steamers, came numerous friends, and all felt that it was good to be there. The solemn services and the happy occasion will long be remembered by all; and never will it be forgotten by the rector of the parish, to whose devotion, zeal, and unflagging efforts this island parish, and the Diocese are indebted, under God, to the achievement of so happy a consummation—Laus Deo."

The building referred to, charmingly placed among oaks, pines, cedars, and hollies, is cruciform, with vaulted roof, and recess chancel, the latter flanked by baptistry and vestry-room. In addition to the chancel windows to the Rev. Dr. Matthews, and the very handsome west window to the late rector, donated by his mother, and his friend, Mr. James L. Foster, there are many others: Hon. Thomas Butler King and his wife, Anna Matilda Page; Ellen Ada P. Dodge; Thomas Butler King, Jr.; Captain Henry Lord Page King and Capt. Mallory Page King; Horace B. Gould and Wilson Campbell; Deborah Abbott Gould; Couper-Wylly; Rebecca Holmes Dangerfield; Major William Page and his wife Hannah Timmons; and William Earl Dodge.

There are three mural tablets. The first, in the south transept, is as follows:

To the glory of
GOD,
And in loving memory of
Ellen Ada Phelps Dodge
Beloved Wife of
Rev. A. G. P. Dodge, Jr.
Born February 26, 1862
Died November 19, 1883
At Allahabad, India.
To her, under God, is
Due the rebuilding and
Endowment of this
Church
May she rest in peace!

The other tablets are to the memory of Mr. Dodge, and of his son, by his second wife, Anna Deborah Gould Dodge.

In 1890, a chapel for the convenience of summer visitors was erected on the Beach, and consecrated; but when by the destruction of the larger hotel, and the shifting of the summer population, its utility was no longer apparent, it was in 1906 taken down, and the furniture, with much of the fabric, used to complete a chapel near Brunswick—St. Andrew's.

In 1893, a chapel for the use of the Colored people was consecrated near St. Simons Mills, under the name of St. Ignatius'.

In 1897, a terrific cyclone struck the Island, demolishing this chapel, but by the blessing of God, and the concerted action of the Colored people and friends without the parish, it was rebuilt, in much better style; and consecrated anew by Bishop Nelson, assisted by the rector and the Revs. F. M. Mann and E. H. Butler, Colored clergy.

This has, for a long time, been the center of Colored work, and has been a great help to the community. The Church has appealed to many of the best among the Colored people, and they have taken hold of it with devotion. The rendering of the services of the Church by this congregation is a constant source of delight to the rector. The work is under the immediate care of the Rev. G. R. Jackson, Deacon, while the rector visits it regularly for the Celebration of the Holy Communion and week-day services.

By the same storm, the private chapel of Mr. N. W. Dodge, at St. Simons Mills, was badly wrecked. This gentleman restored and improved the chapel, and gave it to the Diocese under the name of St. James', and in memory of his late wife Emma Dodge. On January 18, 1887, it was consecrated by Bishop Nelson, assisted by the rector, and Rev. Messrs. D. Troy Beatty and D. Watson Winn.

On May 29, 1890, Mr. Dodge was married to Anna Deborah Gould, of this Island; and they both, in 1895, after the death of their only son, established in his memory the Anson Dodge Home for Orphan Boys, at Frederica.

During the fifteen years past, this Home has been a blessing to many boys, who would otherwise have had little chance to make a start in the world. Some half-dozen of these boys are at college doing excellent work, and showing themselves a credit to their Home at Frederica; while several have left school and are doing well in special vocations.

Besides his work as rector of this parish, Mr. Dodge acted as "Missionary Trustee" for the large sum he had

given to the Diocese for its mission work. In accordance with the terms of the trust deed conveying this money, and acting under specific authority from the Bishop, he had control of the mission work covered by this conveyance. This conveyance gave the right of nominating missionary clergymen and teachers to vacancies in the territory covered, fixing the stipends of the missionaries, with length of their service; and these rights were to inhere in the rectorship of Christ Church, Frederica, in perpetuity.

In this capacity of "Missionary Trustee," Mr. Dodge devoted much of his time to the establishment and maintenance of missions throughout the larger part of what is the present Diocese of Georgia; and, as stated above, exactly two-thirds of the fifty-two stations in the Diocese at this time owe their existence to the "Dodge" Fund, and many of them to his individual exertions. Mr. Dodge modestly sums up this work in the next few lines: "During the past ten years, the following clergy have filled the position of White and Colored assistants in the parish, to the general satisfaction. Their presence has enabled many outlying stations to receive ministration."

The clergy referred to were Revs. Winn, Stuart-Martin, and W. H. Phillips; and F. W. Dunn and E. H. Butler, Colored. (Reg., Vol. II, p. 11).

On March 14, 1897, the Rev. D. W. Winn was, by the unanimous election of the vestry, chosen as "Associate-Rector, with the right of succession;" and on the receipt of the approval of the Bishop he accepted the same; the Bishop's letter being dated the twenty-ninth of the same month.

This action was brought about by the condition of the rector's health. He had, some time before, received painful injuries in a runaway, while on a visit in the North. In consequence of which his physician's orders were emphatic; that he should undertake no work that entailed fatigue, no matter how important the duty, nor how little the fatigue. Three times during the eight years previous Mr. Dodge had asked the writer to return to the Island; but it was not till one of the vestry made it plain that it was essential for Mr. Dodge to have with him someone familiar with his work in the past, as well as with his already-made plans for the future, that the call to be associate-rector was accepted.

In June of this year, the Rev. G. R. Jackson was made rector's assistant for Colored work. Yet, even with this

help, the rector would not give up all active work, but insisted upon doing what he could.

In August following, he was taken with fever, with complications, and notwithstanding that he received every attention possible, he succumbed to the fever on the twentieth of the month, to the unfeigned sorrow of his people and of the community at large; respected and lamented by all, and loved by those who knew him best, and were able to appreciate the sterling qualities, the noble nature, and the loving heart that went to make up the personality of the man.

It is characteristic of Mr. Dodge that death found him prepared. He had, some time before, plotted the cemetery, locating, naming, and numbering every grave possible, and making a complete record of the same in a book kept for the purpose. He had his business affairs in order, his will in the safe, and, when his eyes were closed, the friends in attendance had only to take down a small ornamental basket hanging from the bookcase, to find every detail of the funeral written out. He desired to be buried by the Rev. Messrs. Lucas, Winn, or Stuart-Martin, as the presence of any one of the three, in order, could be had. All of them were present at the funeral, on the twenty-seventh of August, as were also Rev. Messrs. Harry Cassil, of Camden, E. A. Osborne, chaplain United States Army, and L. C. Birch, St. Jude's, Brunswick.

So closed the earthly career of one who leaves his indelible mark upon the State of his adoption, the Church to whose service he was dedicated at his birth, and the people for whom he labored so lovingly and so well.

* * *

XIV

(9)

Rev. D. Watson Winn

1898

Rev. D. W. Winn became rector, August 20, without further action of the vestry, as per the terms of his call; and the next day a new minute-book of the vestry was opened, Vol. III, the older one being about filled. The original minute-book of the vestry was lost when the residence of Rev. Mr. Brown, then rector, was burned, over at St. David's. The book in the hands of the vestry in 1898 (Vol. II), dates back only to March, 1890, while Vol.

III takes us to January 18, 1910. On May 1, 1910, a large and sufficient book was opened, and the contents of the other two, they being very poorly bound, were copied out, so that the records of the parish might be always at hand; the old books being placed in the safe.

On October 2, 1898, a second violent storm of wind and rain visited the Island, coming from the northeast, or beginning from that quarter. It backed up the water of the river till it came over the bluff, rising nearly eight feet above mean high water mark, while it reached nearly ten feet on the ocean side. The center of the storm passing, the wind, after an interval of some fifteen minutes, came from the opposite quarter, and the waters receded nearly as rapidly as they had arisen. There was only one death (on Long Island) from this storm, but scores of cottages were destroyed. The chapel of the Transfiguration was thrown from its pillars, and injured, but was afterwards restored, and later, as has been told, removed to another place. The organ and books were a total loss.

About 1906, the Hilton-Dodge Lumber Company abandoned the use of the large saw mills at Hamilton, the Superintendent's and one other Church family only remaining till early in 1909; the Church, by this, losing largely in membership.

When the present rector assumed charge of the parish, the vestry announced that for various reasons it was best to hold service at Christ Church only twice a month. It is a pleasure to state that on these two Sundays the attendance at church usually represents very nearly the White population of the Island.

By this plan, the rector, following established precedent, is enabled to do a considerable amount of mission work for the Bishop, elsewhere in the Diocese, and without material detriment to his work in the parish, using for such work the alternate Sundays.

There is little worth reporting for the twelve years past; except to say that the parish keeps up its interest in missions. Knowing that the "testimony of Jesus is the spirit of prophecy," it knows also that the test of vital Christianity is the necessity of making mission work, as it testifies of Jesus, a vital element of its organic Church life. Since 1879, the parish has not only never failed to send in its full quota for Diocesan Missions, but has also, since the introduction of the plan of "Apportionment for General Missions," invariably paid in the full amount apportioned;

while from 1898 to 1906, when it lost so many members by removal, it paid never less than 35 per cent., and several times 100 per cent. more than was asked. Not only so, but the children of the parish seem to consider it a pleasure to work for missions. For years past, they have sent to the "Children's Offering" annually $25.00, and this year, with little more than one-third the number of children, they have sent the same sum total.

The rector is not ashamed to boast in this matter; he is simply telling what these little ones of the Master would never dream of saying for themselves; they consider such acts of loving devotion just part of their Church membership.

The rector must also be permitted to say here, that this spirit in the children of the parish has been cultured, fostered, and encouraged by their day and Sunday-school teacher, who while of another Christian following gives her unstinted service to the development in these children of all that is Churchly and Christlike; while the boys from the Home have learned this same lesson from their benefactress.

The present statistics of the parish are of no concern for this narrative; they may be seen in the Journals of the Diocese; but some valuable data are to be found in the Appendix.

The rector, in conclusion, desires to thank the vestry for ready co-operation in the past, and an increased interest in the present; the congregation for a courtesy he deems indicative of confidence and affection, and which is his recompense and joy; his visiting friends and guests today for their presence and assistance in making this anniversary a real memorial of some of our fellow-workers of the past, who "having finished their work in faith, do now rest from their labors."

Appendix

I

Clergymen in Charge

Missionaries

1	Rev. Charles Wesley, 1736.
2	Rev. George Whitfield, 1737-38.
3	Rev. William Norris, 1740-41.
4	Rev. Samuel Bosomworth, 1743-45.
5	Rev. Bartholomew Zoaberbühler, 1746-66.

Rectors

6	i	Rev. ------ Best, D. D., 1800 (?) -10.
7	ii	Rev. Edmund Matthews, D. D., 1810-27.
8	iii	Rev. T. S. W. Motte, 1828-30.
9	iv	Rev. T. S. Bartow, 1830-41.
10	v	Rev. Edward T. Walker, 1842-44.
11	vi	Rev. Edmund P. Brown, 1844-68.
12	vii	Rev. Henry E. Lucas, 1882-84.
13	viii	Rev. A. G. P. Dodge, Jr., S. T. B., 1884-98.
14	ix	Rev. D. Watson Winn, 1908-1910.

II

Lay Readers

Mr. Horace B. Gould, 1866-75.
Mr. Horace A. Gould, 1875-91.
Mr. A. G. P. Dodge, Jr., 1875-84.
Mr. J. C. Chapman, 1882.
Mr. Frank A. Boyle, 1889-95.
Mr. W. C. Taylor, 1891-92.
Mr. J. D. Gould, 1891-92.
Mr. B. F. Macintire, 1892-97.
Mr. Horace A. Gould, 1906-10.

III

Vestry

The Old Church

1808.

Wardens—Messrs. William Page, Robert Grant.

Vestry—Messrs. Joseph Turner, John Couper, James Hamilton, John Demere, George Abbott.

1841

Wardens—Messrs. John Couper, James Gould.

Vestry—Messrs. James F. Gould, Paul Demere, John Demere, W. A. Couper, H. B. Gould.

1851

Wardens—Messrs. Thos. B. King, William W. Hazard.

Vestry—Messrs. William A. Couper, James F. Gould, H. B. Gould.

1866

Vestry—Messrs. William A. Couper, Horace B. Gould.

* * *

The New Church

Wardens

Mr. Horace B. Gould, 1879.
Mr. Mallory P. King, 1879-86.
Mr. Horace A. Gould, 1886.
Mr. W. C. Taylor, 1888-1910.
Rev. D. W. Winn, 1888-89.
Mr. J. D. Gould, 1890-1910.

Vestrymen

Mr. A. W. Smith, 1879.
Mr. H. A. Gould, 1879.
Mr. S. C. Sutton, 1879.
Mr. W. C. Taylor, 1879-87.
Mr. W. H. Holmes, 1879 and 1890-92.
Mr. W. A. Fuller, 1885.
Mr. H. Bagott, 1885-86.
Mr. W. H. Gowan, 1885-86.
Mr. J. D. Gould, 1885-89.
Mr. J. E. Young, 1886.
Mr. H. B. Robinson, 1890-92.
Mr. B. F. Macintire, 1890-98.
Mr. J. L. Foster, 1890-1901.
Mr. C. G. Stevens, 1891-1910.
Mr. B. Philips, 1893-1901.
Mr. J. Postell, 1901-06.
Mr. J. H. Whitmire, 1901-10.
Mr. J. A. Foster, 1903-09.
Mr. W. H. Shadman, 1906-10.
Mr. C. W. Taylor, 1910.
Mr. C. F. Stevens, 1910.

IV

Delegates to the Diocesan Convention, From the Old Church

It was so largely the custom in the early days of the Church in this country, to send only wardens or vestrymen to represent the parishes in convention, that in the following list of delegates of the Old Church, from 1831 to 1847, the first two named are almost sure to have been wardens, and the last one a vestryman.

1831

Wardens—Wm. W. Hazard, Esq., Thos. B. King, Esq.
Vestryman—Dr. Thos. F. Hazard.

1836

Warden—Mr. James Hamilton Couper.
Vestryman—Mr. Charles Peabody (took seat).

1837

Wardens—Mr. W. H. Hazard, Mr. James Gould.
Vestryman—Mr. John Fraser.

1838

Wardens—Mr. James Gould, Mr. W. W. Hazard.
Vestryman—Mr. John Fraser

1840

Wardens—Mr. James H. Couper, Mr. W. W. Hazard.
Vestryman—Mr. John Demere.

1843

Wardens—Mr. Charles Grant, Mr. James F. Gould.

1844

Wardens—Mr. Charles Grant, Mr. John Demere.
Vestryman—Mr. Paul Demere.

1845

Warden—Mr. Charles Grant.

1847

Wardens—Hon. Thos. Butler King, Mr. John Demere.
Vestryman—Mr. W. W. Hazard.

* * *

The Journals of the Convention contain the names of the delegate from this parish since 1879; while the Minute Books of the parish have a complete list of Wardens and Vestrymen since 1880.

V

Parish Papers

The following are among the important papers, belonging to the parish, and are kept in a safe provided for that purpose, received from the late rector:

1. Rector's account of all money that has passed through his hands.
2. Parish Registers, three.
3. Minute Books of the Vestry, three.
4. Trust Deed of Frederica Fund, No. 1.
5. Trust Deed of Frederica Fund, No. 2.
6. Trust Deed of Frederica Fund, No. 3.
7. Trust Deed of Georgia Missions Fund.
8. Trust Deed of Anson Dodge Home.
9. Will of Rev. A. G. P. Dodge, Jr.
10. List of real estate of the parish.
11. List of the property covered by insurance.
12. Schedules of nominations of missionaries under the Georgia Missions Fund.
13. Copies of all reports made to Diocesan Conventions for twelve years past.
14. Sundry papers of historical interest to the parish.

VI

Frederica Fund

This Fund is held by the Corporation under three separate Deeds of Trust.

First: *Dated February 3, 1886, is for _____$ 7,747.50
Income from this part is, first, for **"Rector's Salary,"** but "may * * * be used for **Repairs, Maintenance and Improvement of Church, Parsonage, and Church-yard."**

Second: †Dated February 24, 1886, is for _____$10,511.80
Income from this part is for **"Rector's Salary."** The other two deeds are merely parts of this principle one.

Third: ‡Dated September 5, 1887, is for _____$ 9,500.00
Income from this part is "1-19 for **Rector's Salary,** 8-19 for **Repairs** and **Insurance,** and 10-19 for Colored work."

$27,759.30

***Note.** This amount was received in 1904 from Rev. D. Stuart Dodge, he sending first $5,690.00, and later $2,057.50.

†**Note.** The original amount was $7,500.00, but by the merging in 1905 of this and the "Special Fund," of $1,711.80—from sale of the old rectory, with some accumulations, it has grown under the Corporation to its present figure.

‡**Note.** From 1898 to 1904 the amount required by the Third deed for "Repairs and Insurance" was about $280.00 a year; and this sum was disbursed by the rector through the "Reserve Fund," as specified; but since 1905 the rector has been using for "repairs and insurance" under this deed, and for "repairs, maintenance and improvement of Church, parsonage, and church-yard," under the first deed, one-fourth of the total income of this Fund, annually.

Note. Mr. Dodge always took charge of the Colored work, and employed assistants to work under him; one of them to be paid by the "Georgia Missions Fund;" and this plan has been retained in the parish.

Note. For many years past, owing to unforeseen conditions incident to investment, nearly one-fourth of the total corpus of Frederica Fund has been non-interest bearing; has indeed been a charge to the income of the parish of several hundreds of dollars; but the officers of the Corporation are doing all they can to correct this difficulty.

Div. S.
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